

## WHY ALL THE WORLD IS GERMANY'S ENEMY

It Is Only Because She had Proposed By Force to Make Mankind Think Her Political Philosophy.

Lawrence F. Abbott in the New York Times.

In his delightful history of the American Revolution Sir George Otto Trevelyan quotes a witty saying of Lord Shelburne's which, slightly adapted to present conditions, may be appropriately employed to describe the present situation of Germany. Lord Shelburne, says the distinguished English historian, "with all his defects and angularities was a public man of the first order." He joined with Catham, Burke, Fox, Camden, Dartmouth, Rockingham, and other British statesmen of the Opposition in their struggle, which should never be forgotten in this country, to compel George III. and his pliant Minister, Lord North, to treat the American Colonies with justice. On one occasion, in a speech in the House of Lords, Lord Shelburne frankly told the Peers "that George III. had but two enemies upon earth—one the whole world and the other his own Ministry."

So it may be said today that the German people have but two enemies upon earth one the rest of the civilized world and the other their Kriegspartei. Why is it that the civilized world is arrayed, either actively or sympathetically against Germany? Americans in answering this question cannot do better than to review in such a book as Sir George Trevelyan's the period of strife and blood in which their own country was created—the period of the final struggle against the Kriegspartei of England in the last third of the eighteenth century. For, as Charles Francis Adams says in his biography of his father, the great civil war Minister to the Court of St. James's, "retrospect is the one infallible test of political as of private conduct in times of emergency."

The American Revolution was not merely a turning point in our history; it was a turning point in the history of civilization. It had almost as great an influence on the political course and structure of the British Empire and of Continental Europe as it had upon the development of the Western Hemisphere. Guizot calls Washington one of the great chiefs of history who have settled the destinies of nations.

From the time of Moses and Pharaoh there had been splatterings and gleams of popular liberty in every century, and in every habitable portion of the globe. But in the main civilization, up to the time of the American Revolution had made her slow progress under personal government based on military force. In spite of Moses there came the Israelitish Kings; in spite of Thermopylae came Alexander the Great; in spite of Magna Charta came Henry VIII.; in spite of the patriot-Cardinal Sarpi the despotic temporal power of the the Roman Pontiffs persisted; in spite of Cromwell and Hampden England turned again to the personal rule of Charles II. and James II.; and in spite of their professed love of liberty the early New England Puritans fostered a cruel witch-burning theocracy.

It may be said fairly that the theory of personal control, whether ecclesiastic, despotic, oligarchic, or aristocratic, was the only prevailin theory of national Government up to the date of the framing of the American Constitution in 1787.

But then came a great change. The French Republic, the steady democratization of the British Empire since the Reform bill of 1832, and the unification of Italy, with her striking develop-

ment of popular Government, are all products of the American Revolution just as truly as the American Nation is its product.

For some reason, however, which historians and psychologists do not succeed in explaining, the German people are the only Europeans who have not yet felt—at least deeply—this great impulse toward individual freedom and popular government. To be sure, there was the abortive German revolution of 1848, but it was soon suppressed, and such liberty-loving patriots as Carl Schurz and Dr. Abraham Jacobi were forced to fly to the refuge of America. Even Russia has made a bolder and more constant fight for political freedom than Germany. The Kaiser and his Ministry are today in about the same frame of mind as that displayed by George III. and his Ministry 150 years ago.

It is true that Germany has enjoyed great social and industrial progress, but it is in the progress of benevolent despotism. The Kaiser is a virtuous gentleman; so was George III. The Kaiser and his Ministers wish to "organize" Europe so as to promote social efficiency and good order; so did George III. and his Ministers wish to "organize" the American Colonies. The Kaiser, with his Kriegspartei, is determined to effect this "organization" by military force; so was George III. George III. failed; so will the Kaiser. For virtue cannot be imposed on mankind by force. The Spanish Inquisition and the New England Theocracy failed because while men may sometimes be forced to act, they can never be forced to think.

This really explains the secret of Germany's isolation. The nations of the world are not jealous of Germany; they are not, as Belgium's wonderful heroism proves, afraid of her mighty physical power; but they feel, consciously or subconsciously, that Germany is proposing by force to make the world think her political philosophy. And that the world will not do.

To what extremes this philosophy has led Germany herself, and to what a dreadful state it might lead the world if it were possible for Germany to impose it on the rest of us, may be learned from the current history of the war. The violation of Belgium, the atrocities recorded in the Bryce report, the sinking of the Lusitania do not in themselves furnish the most terrifying aspect of Germany's course. They are only the symptoms of a still more terrifying philosophy which, if victorious, would be destructive of all that civilization has struggled for in political government during the last 150 years.

There were atrocities during the American Revolution. Sir George Trevelyan refers to them in the following significant passage:

Indians had hitherto been exclusively employed in aid of regular operations directed against an armed and disciplined foe. It was reserved for Lord North and his colleagues' to send them forth as executioners to punish a civil population for the crime of rebellion. Cherokees and Senecas, under injunctions sent from Downing Street, were subsidized with public money, and bribed with food and brandy, and then turned loose upon some peaceful countryside in Virginia or Pennsylvania to work their will and glut their ferocity amidst a community of English-speaking people who had not a single paid and trained soldier to protect them; and these hordes of savages, on more than one occasion, marched to the scene of slaughter and rapine under the orders of a Loyalist officer who bore his Majesty's commission. Lord Chatham, in the last months of his life, raised his voice in condemnation of this barbarous, and, as he maintain-

ed, this unprecedented policy; but he got no satisfaction from a Secretary of State who seemed to have peculiar views of his own about the Third Commandment. "It is allowable," replied the Earl of Suffolk, "and perfectly justifiable to use every means which God has put into our hands."

This "Gott mit uns" philosophy of government and warfare was forever put an end to—among English-speaking people at least—by the American colonists and British statesmen, who had the courage and persistence to oppose King George until he yielded and his Ministers were driven from power. Is it too much to hope that the better nature of the German people will before long assert itself and drive this pestiferous philosophy out of Germany also?

That there is hope for some such intellectual revolution in Germany is indicated by the recent publication in Lausanne, Switzerland, of a remarkable book of 400 pages entitled "I Accuse!" The author is a German, who says of himself that he was born in Germany, is of German ancestry, speaks the German language, holds German sentiments, and loves his country better and more than any other. His book is written, he says, not against but for Germany. He has the greatest admiration for the valor of the German Army and does not believe that Germany and Austria can ever be wholly conquered.

But he reviews the evidence and is convinced that Germany deliberately brought on the war. Why? The German Empire, he argues, had reached a stage of economic progress and prosperity unexampled in history. She was developing without restraint her power, her wealth, her might. No Government in Europe had either the audacity or desire to attack her single-handed. But her Kriegspartei dreamed of a still greater omnipotence. It would not listen to the constant appeals of England for a universal reduction of armaments because it premeditated war. And it made the German people—by nature industrious, intelligent and peace-loving—believe that the war was a war of liberation. "A war of liberation from what, from whom?" the author asks. "These questions will never be answered," he replies.

In a passionate peroration the writer of this book appeals to his countrymen to open their eyes to the truth that Peace cannot live in a fortress and that in the inevitable evolution of Society peaceful Governments are the only ones that will survive. "If Germany continues to conquer as she is now conquering her victory will mean her death. \* \* \* Can the truth no longer be spoken in the Fatherland? Must we forever abandon that noble chant which we have already stifled in drawing the sword:

"Wer die Wahrheit kennt und saget sie nicht  
Der ist fuerwahr ein erbaermlicher Wicht."

In reviewing this illuminating book a writer in the Journal de Geneve hails it as a cheering ray of free thought in a dense and foggy air of militarism. Its spirit of judging and interpreting the affairs of Germany, says the Genevese reviewer, is the spirit which used to shine day by day in the pages of the best edited and most highly esteemed liberal German newspaper—such as the Frankfurter Zeitung and the Berliner Tageblatt. "Thus thought and spoke their editors up to the declaration of war. We cannot imagine what miracle has converted them to a contrary mode of thought, and we are sure that they would have remained faithful to their beliefs and the records of their past if they were free to work as they would in their editorial rooms. The au-

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thor of "I Accuse!" is simply one restful, and at this season of the of their political faith who has year whether your trip takes remained consistent and master you East or West break its of his thought."

The quarrel of the world is not with the German people or with the noble spirit of their past. It is with the military autocracy which not only desires to physically dominate Europe, but has attempted to deceive and enslave German thought.

### Chicks Die From Lack of Shade in Summer.

"Poultry cannot thrive in summer unless it is provided with cool, shady quarters," says H. L. Kempster, of the Poultry Department of the Missouri College. "The young stock will not make economical growth, and there will be a larger number of deaths among them if their quarters are not shaded. With mature stock the egg production will be cut down quite largely because of excessive heat."

Ducks are especially susceptible to the direct rays of the hot sun, according to Mr. Kempster and one should never attempt to raise them unless they have shade. Poultry houses set on blocks so that the chicks can go underneath, orchards, patches of corn, etc., are measures which can be easily employed. Farmers will find that a corn field will make one of the most satisfactory places for raising the young as soon as they do not require the close attention necessary during their early life.

Patches of sunflowers planted now will be of great value later on, and the better growth the chicks will make and the increased egg production will repay well any efforts made to provide more comfortable quarters for the poultry flocks.

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### Binder Trouble Avoided by Starting Right.

The self binder probably receives more abuse and greater neglect than any other machine on the farm, according to M. A. R. Kelly, of the Department of Agricultural Engineering of the University of Missouri. While its life is measured in years, its usefulness is counted in ten days. The average life of a binder is five years. During this period it is used a total of approximately 70 to 100 days. By providing adequate shelter for it and giving it proper care its life can be increased and the repair bills reduced.

One of the first things to do in getting the binder ready for the season's work is to see that the guards are in line. Sickle sections and ledger plates which are badly nicked should be replaced with new ones. Adjust the clips so that the sickle is held firmly and gives a true shearing cut. The lost motion in the pitman and connections should be taken up and the sickle made to register. If it is necessary to take the binder attachment apart, much trouble and time can be saved by marking the parts with a cold chisel, showing how they are put together, if they have not been previously marked. If the knife is occasionally sharpened and kept in good condition it will relieve the strain and wear on the knottor parts.

Oil should be used a little at a time but at frequent intervals. Different parts of a binder require different amounts of lubrication. It is not necessary to give the binder frame a bath in oil and let the bearings oil themselves by process of absorption. This only aids in accumulation of dust and grit which soon works into the bearings.

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